THE

Schoole of Abuſe,

Contayning a pleaſaunt inue-
ctiue againſt Poets, Pipers, Players, Ieſters,
and ſuch like Caterpillers of a Common wealth;
ſetting vp the Flagge of defiance to their miſ-
chiuous exerciſe, and ouerthrowing their Bul-
warkes, by Prophane writers, Naturall
reaſon and common experience.

A diſcourſe as pleaſaunt for Gentlemen that fa-
uour learning, as profitable for all that
will follow vertue.

By *Stephan Goſſon* Stud. Oxon.

Tuſcul. 1.

Mandare litetis cogitationes, nec eas diſponere, nec il-
luſtrare, nec delectatione aliqua allicere Lectorem,
hominis eſt intemperanter abutentis, & otio, &
literis.

Imprinted at London for
Thomas Woodcocke.
1587.

To the right noble Gentleman, Maſter Philip Sidney *Eſquire*, *Stephan Goſſon wiſheth health* of body, wealth of minde, rewarde of vertue, and aduanncement of honour and good ſucceſſe in godly affayres.

CAligula lyinge in Fraunce with a great armie of fighting men, brought all his force on a ſudden to the Sea ſide, as though he intended to cutte ouer, and inuade England: when he came to the ſhore, his Souldiers were preſently ſet in araye, him ſelfe ſhipped in a ſmall barke, weyed Ancors, and lanched out; he had not played long in the Sea, wafting too and fro, at his pleaſure, but he returned again, ſtroke ſayle, gaue allarme to his ſouldiers in token of battaile, and charged euery man to gather cockles. I know not (right worſhip-

full) whether my ſelfe be as frantick as Caligula in my proceedinges, becauſe that after I haue ſet out the flag of defiance to ſome abuſes, I may ſeeme well enough to ſtrike vp the drumme, and bring all my power to a vaine skirmiſh. The title of my booke doth promiſe much, the volume you ſee is very litle: & ſithēce I cannot beare out my follie by authoritie, like an Emperour; I will craue pardon for my Phrenzie, by ſubmiſsion, as your woorſhippes do commaunde. The Schoole which I build, is narrowe, & at the firſt bluſhe appeareth but a doggehole; yet ſmal Cloudes carry water; ſlēder threeds ſowe ſure ſtitches; little heares haue their ſhadowes; blunt ſtones whette kniues; from hard rockes, flow ſofte ſpringes; the whole world is drawen in a mappe; Homers Iliades in a nut ſhel; a kings picture in a pennie; Little Cheſtes may hold great treaſure; few Cyphers contayne the ſubſtance of a rich Merchant; The ſhorteſt Pamphlette may ſhroud matter; The

har-

hardeſt head may giue light; and the harſheſt penne may ſet downe ſomwhat worth the reading.

Hee that hath beene ſhooke with a fierce ague, giueth good counſell to his friends when he is wel: When Ouid had roued long on the Seas of wantonneſſe he became a good Pilot to all that followed, and printed a carde of euery daunger: and I perſwade my ſelfe, that ſeeing the abuſes which I reueale, trying them thorowly to my hurte, and bearing the ſtench of them yet in my owne noſe; I may beſt make of the frame, found the ſchoole, and read the firſt lecture of all my ſelfe, to warne euery man to auoyde the perill. Wherein I am contrary to Simonides, for he was euer ſlow to vtter, and ſwifte to conceale, being more ſorrowful, that he had ſpoken, then that he had held his peace. But I accuſe my ſelfe of diſcourteſie to my friendes, in keeping theſe abuſes ſo long ſecrete, and now thinke my duetie diſcharged in laying th em oper

A good Phisition when the disease cannot bee cured within, thursteth the corruption out in the face, and deliuereth his patient to the Chirurgion: Though my skill in Phisick bee small, I haue some experience in these malladyes, which I thurst out with my penne to euery mans view, yeelding the rank flesh to Chirurgion knife, & so ridde my hands of the cure, for it passeth my cunning to heale them priuily.

If your Worshippe vouchsafe to enter the schoole doore, and walke an hower or twaine within for your pleasure, you shall see what I teach, which present my schoole, my cunning aud my selfe to your worthy Patronage. Beseeching you, though I bidde you to dinner, not to looke for a feast fit for the curious t st of a perfecte Courtier: but to imitate Philip of Macedon, who being inuited to a farmers house, when hee came from Hunting, brought a greater trayne then the poore man looked for: W[illegible]ey were sette, the

good

good Phillip perceiuing his hoſt ſorowfull, for want of meat to ſatiſfie ſo many, exhorted his friendes to keepe their ſtomacks for the ſecond courſe: wherevpon euery man fedde modeſtly on that which ſtoode before him, and left meate enough at the taking vppe of the table. And I truſt if your Worſhip feede ſparingly on this,) to comfort your poore Hoſte) in hope of a better courſe heereafter, though the Diſhes bee few that I ſet before you, they ſhall for this time ſuffice your ſelfe and a great many moe.

Your Worſhippes to
commaund. *Stephan*
Goſſon.

To the Reader.

GEntlemen, & others, you may well thinke that I ſell you my corne, & eate chaffe; barter my wine, & drinke water; ſith I take vpon mee to driue you from Playes, when mine owne workes are daily to bee ſeene vpon ſtages, as ſufficient witneſſes of mine owne folly, and ſeuere iudges againſt my ſelfe. But if you ſawe how many teares of ſorrow mine eyes ſhed, when I beholde them; or how many drops of blood my heart ſweates, when I remember thē; you would not ſo much blame me for miſſpending my time, when I knewe not what I did; as commend me at the laſt, for recouering my ſteppes with grauer couuſell. Afterwittes are euer beſt, burnt Children dread the fire, I haue ſeene that which you behold, and ſhun that which you frequent. And that I might the more eaſier pull your mindes from ſuch ſtudies, drawe your feete from ſuch places; I haue ſente you a Schoole of thoſe abuſes, which I

haue

haue gathered by obſeruation.

Theodorus the Atheiſt complayned, that his ſchollers were woont, how plaine ſoeuer he ſpake, to miſconſter him; howe right ſoeuer he wrote, to wreſt him: And I looke for ſome ſuch Auditors in my Schoole, as of rancour will hit me, how ſoeuer I warde; or of ſtomacke aſſayle mee, how ſoeuer I be garded; making black of white, Chalke of Cheeſe, the full Moone of a meſſe of Curdes. Theſe are ſuch as with curſt Curres barke at euery man but their owne friends: theſe ſnatch vp bones in open ſtreetes, and bite them with madneſſe in ſecret corners: theſe with ſharpe windes, pearce ſubtiler in narrowe lanes then in large fieldes. And ſith there is neither authoritie in me to bridle their tongues, nor reaſon in them to rule their owne talke; I am contented to ſuffer their taunts; requeſting you that are Gentlemẽ, of curteſie to beare with me, and becauſe you are learned amend the faultes friendly, which eſcape the Preſſe: The ignorant I know will ſwallow them downe and digeſt them with eaſe. Farewel.

Yours Stephan Goſſon.

¶ The Schoole of Abuse.

THE Syracusans vsed such varietie of dishes in their banquets, that when they were sette, and their boordes furnished they were many times in doubt, which they should touch first, or taste last. And in my opinion the world giueth euery writer so large a fielde to walke in, that before he set penne to the booke, he shall find him selfe feasted at Syracusa, vncertain where to begin, or when to end. This caused Pindarus to question with his Muse, whether it were better with his art to discipher the life of ỹ Nimpe Melia, or Cadmus encounter with the Dragon, or the warres of Hercules, at the walles of Thebes, or Baccus cuppes, or Venus iugling. Hee sawe so many turninges layde open to his feete, that he knew not which way to bend his pace.

There-

Therefore as I cannot but cõmend his wiſedome, which in banqueting feedes moſt vpon that, that doth nouriſh beſt; ſo muſt I diſpraiſe his methode in writing, which following the courſe of amorous Poets, dwelleth longeſt in thoſe pointes, that profite leaſt; and like a wanton whelpe, leaueth the game, to runne riot. The Scarabe flies ouer many a ſweete flower, and lights in a cowſhard: It is the cuſtome of the flye to leaue the ſound places of the Horſe, and ſuck at the Botch: The manner of Colloquintida, to draw the worſt humors to it ſelfe: The manner of ſwine, to forſake the fayre fields, and wallow in the myre: And the whole practiſe of Poets, eyther with fables to ſhew their abuſes, or with plaine tearmes to vnfold theyr miſchiefe, diſcouer their ſhame, diſcredit themſelues, and diſperſe their poyſon through all the worlde. Virgil ſweates in diſcribing his Gnat: Ouid beſtirreth him to paint out his Flea: the one ſhewes his art in the luſt of Dido, the other his cunning in the inceſt of Myrrha, and that trumpet of Baudrie,

the

the Craft of loue.

I must confesse that Poets are the whetstones of wit, notwithstãding that wit is dearly bought: where hony and gall are mixed, it will be hard to seuer the one from the other. The deceitfull Phisition giueth sweete Syropes to make his poyson goe downe the smoother: The Juggler casteth a myst to worke the closer: The Syrens song is the saylers wracke: The Fowlers whistle, the birdes death: The wholesome baite, the fishes bane: The Harpies haue Virgins faces, and Vultures Talantes: Hyena speakes like a friend, and deuoures like a foe: The calmest Seas hide dangerous Rocks: the Woolf iettes in Weathers felles: Many good sentences are spoken by Dauus, to shadowe his knauery: and written by Poets, as ornamentes to beautifie their workes, and sette their trumperie to sale without suspect.

But if you looke well to Epæus horse, you shall finde in their bowels the destruction of Troy: open the sepulchre of Semiramis, whose Title promiseth such

such wealth to the Kinges of Persia, you shall see nothing but dead bones: Rippe vp the golden ball, that Nero consecrated to Iupiter Cappitollinus, you shall haue it stuffed with the shauinges of his Beard: pul off the visard that Poets maske in, you shall disclose their reproch, bewray their vanitie, loth their wantonnesse, lament their folly, and perceiue their sharpe sayings to be placed as Pearles in Dunghils, fresh pictures on rotten walles, chast Matrons apparell on common Curtesans. These are the Cuppes of Circes, that turne reasonable Creatures into brute Beastes; the balles of Hippomenes, that hinder the course of Atalanta; and the blocks of the Diuel that are cast in our wayes, to cut of the race of toward wittes. No marueyle though Plato shut them out of his Schoole, and banished them quite from his common wealth, as effeminate writers, vnprofitable members, and vtter enimies to vertue,

The Romans were verie desirous to imitate the Greekes, and yet verie loth

loth to receiue their Poets: insomuch that Cato layeth it in the dish of Marcus the noble as a foule reproche, that in the time of his Consulshippe, hee brought Ennius the Poet into his prouince, Tullie accustomed to read them with great diligence in his youth, but when he waxed grauer in studie, elder in yeares, riper in iudgement, hee accõpted them the fathers of lyes, Pipes of vanitie, & Schooles of Abuse. Maximus Tyrius taketh vppon him to defend the discipline of these doctors vnder the name of Homer, wresting the rashnes of Aiax, to valour; ỹ cowardice of Vlisses, to Pollicie; the dotage of Nestor, to graue counsell; and the battaile of Troy, to the wonderfull conflicte of the foure Elementes: where Iuno which is counted the ayre, settes in her foote to take vp the strife, & steps boldly betwixt them to part the fray. It is a Pageant worth the sight, to beholde how he labors w̃ Mountaines to bring foorth Mise; much like to some of those Players, that come to the scaffold with Drum & Trumpet to proffer skirmishe,

Tusc. 1. 2.

A desperate conflict.

and

and whē they haue ſoūded Allarme, off go the peeces to encounter a ſhadow, or conquer a Paper monſter. You will ſmile I am ſure if you reade it, to ſee how the morall Philoſopher toyles to draw the Lions ſkin vpon Æſops aſſe. Hercules ſhoes on a childes feete, amplifiing that which the more it is ſtirred, the more it ſtinkes; the leſſe it is talked of, the better it is liked; & as wayward children, the more the bee flatered, the worſe they are; or as curſt ſores with often touching waxe angry, & run the longer without healing. He attributeth the beginning of vertue to Minerua, of friendſhip to Venus, & the roote of all handy crafts to Vulcan; but if he had broke his arme aſwel as his legge, when he fel out of heauen into Lemnos, either Apollo muſt haue played the Boneſetter, or euery occupation beene laide a water. Plato when he ſawe the doctrine of theſe Teachers, neither for profite, neceſſary, nor to be wiſhed for pleaſure, gaue them all Dūmes entertainmēt, not ſuffering thē once to ſhew their faces in a reformed cōmon wealth

Poets banſhed by *Plato*

An

And the same Tyrius that layes such a foũdation for Poets, in the name of Homer, ouerthrows his whole building in the person of Mithecus, which was an excellent Cooke among thẽ Greekes, & asmuch honored for his confections, as Phidias for his caruing. But when he came to Sparta, thinking there for his cunning to be accoũted a God, the good lawes of Licurgus and custome of the coũtry were to hot for his diet. The gouernors banished him & his art, & al the inhabitants following the steppes of their Predecessors, vsed not with dainties to prouoke appetite, but with labour & trauel to whette their stomacks to their meate. I may well liken Homer to Mithecus, & Poets to Cookes the pleasures of the one winnes the body frõ labor, & conquereth the sense; the allurement of the other drawes ỹ mind from vertue, and confoundeth ỹ wit. As in euery perfect common wealth there ought to be good lawes established, right mainteined, wrong repressed, vertue rewarded, vice punished, and all maner of abuses throughly purged: So ought there

Poets and Cookes compared togither

there such schooles for the furtherance of the saune to be aduaunced, that young men maye bee taught that in greene yeeres, that becomes them to practise in gray haires.

Anacharsis beeing demaunded of a Greeke, weether he had not instrumentes of Musicke, or Schooles of Poetrie in Scythia, answeared, yes, and that without vice, as though it were eieither impossible, or incredible, that no abuse should be learned where such lessons are taught, and such schooles mainteyned.

Poetrie in *Scithia* without vice, as the *Phœnix* in *Arabia*. without a fellow.

Salust in describing the nurture of Sempronia, commendeth her witte in that shee could frame her selfe to all companies, too talke discretely with wise men, and vainely with wantons, taking a quip ere it came to grounde, and returning it back without a faulte. She was taught (saith he) both Greek and Latine, she could versifie, sing, and daunce, better then became an honest woman. Sappho was skilfull in Poetrie and sung wel, but she was whorish. I set not this dow[illegible] condemne the giftes

Qualities allowed in women.

giftes of verifying, daunsing, or singing in women, so they bee vsed with meane, & exercised in due time. But to shew you that as by Anacharsis report the Scythians did it without offence: so one Swallow bringes not Sommer; nor one particular example sufficient proofe for a generall precept. White siluer, drawes a blacke line; Fyre is as hurtfull, as healthyhie; Water is daungerous, as it is commodious; and these qualities as harde to be wel vsed when we haue them, as they are to be learned before wee get them. He that goes to Sea, must smel of the Ship; and that sayles into Poets wil sauour of Pitch,

Salust. C. Marius in the assembly of the whole Senate at Rome, in a solemne oration, giueth an account of his bringing vp: he sheweth that he hath beene taught to lye on the ground, to suffer al weathers, to lead men, to strike his foe, to feare nothing but an euill name: and chalengeth prayse vnto himselfe, in that hee neuer learned the Greeke tongue, neither ment to be instructed in it hereafter, either th[illegible]thought it too farre

a iorney to fetche learning beyonde the fielde, or because he doubted the abuses of those Schooles, where Poets were euer the head Maisters. Tiberius the Emperour sawe somewhat, when he iudged Scaurus to death for writing a Tragedie: Augustus when he banished Ouid: And Nero when he charged Lucan, to put vp his pipes, to stay his penne and write no more. Burrus and Seneca the schoolemaister of Nero are flowted and hated of the people, for teaching their Scholler the song of Artis. For Dion saith, that the hearing thereof wroonge laughter and teares from most of those that were then about him. Wherby I indge that they scorned the folly of the teachers, and lamented the frenzie of the Scholer, who being Emperour of Rome, and bearing the weight of the whole common wealth vpon his shoulders, was easier to bee drawne to vanitie by wanton Poets, then to good gouernment by the fatherly counsell of graue Senators. They were condemned to dye by the lawes of the Heathens, which inchaunted the

Poets chiefe Maisters in Greece.

Poets banished from Rome.

Dion in vita Neronis.

graine in other mens grounds: and are not they accursed thinke you by the mouth of God, which hauing the gouernment of yoūg Princes, with Poetical fantasies draw thē to the schooles of their owne abuses, bewitching the graine in the greene blade, that was sowed for the sustenance of many thousands, & poysoning the spring with their amorous layes, whence the whole common wealth should fetch water: But to leaue the Scepter to Iupiter, & instructing of Princes to Plutarch and Xenophon, I will beare a low sayle, and rowe neere the shore, least I chaunce to bee carried beyonde my reache, or runne a grounde in those Coasts which I neuer knewe. My onely endeuour shalbe to shew you that in a rough cast, which I see in a cloude, loking through my fingers.

And because I haue been matriculated my selfe in the schoole, where so many abuses florish, I wil imitate ỹ dogs of Ægypt, which cōming to the bancks of Nylus to quenche their thirste, sup and away, drinke running, lest they bee snapte

ſnapt ſhort for a pray to Crocodiles. I ſhould tell tales out of the Schoole, and bee Ferruled for my faulte, or hyſſed at for a blab, if I layde all the orders open before your eyes. You are no ſoner entred, but libertie looſeth the reynes, and giues you head, placing you with Poetrie in the loweſt forme: when his ſkill is ſhowne to make his Scholler as good as euer twangde, hee preferres you too Pyping, from Piping to playing, from play to pleaſure, from pleaſure to ſloth, from ſloth too ſleepe, from ſleepe to ſinne, from ſinne to death, from death to the deuill, if you take your learning apace, and paſſe through euery forme without reuolting. Looke not to haue me to diſcourſe theſe at large, the Crocodile watcheth to take me tardie, which ſoeuer of them I touche, is a byle: Tryppe and gee, for I dare not tarry.

Heraclides accounteth Amphyon the ringleader of Poets and Pypers: Delphus Philammones penned the birth of Latona, Diana, and Apollo in verſe; and taught the people to Pype &

Daunce rounde about the Temple of Delphos. Hesiodus was as cunning in Pyping as in Poetrie: so was Terpandrus, and after him Clonas Apollo which is honored of Poets as the God of their Art, had at the one side of his Idol in Delos a Bowe, and at the other, the three Graces with three sundrie instruments, of which one was a pype, and some writers affirme that he pyped himselfe now and than.

Plutarch. Poetrie and pyping, haue alwayes been so united togither, that til the time of Melanippides, Pipers were Poets hyerlings. But marke I pray you, how they are now both abused.

Old poets. The right vse of auncient Poetrie was to haue the notable exploytes of woorthy Captaines, the holesome councels of good fathers, and vertuous liues of predecessors set downe in numbers, and song to the Instrument at solemne feastes, that the sound of the one might draw the hearers from kissing the cup too often; the sense of the other put them in minde of things past, and chaulk out the way to do the like. After this maner

were

were the Bæotians trained from rudenesse to ciuility, The Lacedæmonians instructed Tyrtæus verse, The Argiues by the melody of Telesia, And the Lesbians by Alcæus Odes.

To this end are instruments vsed in battaile, not to tickle the eare, but to teach euery souldier when to strike and when to stay, when to flye and when to followe. Chiron by singing to his instrument, quencheth Achilles furye: Terpandrus with his notes, layeth the tempest, and pacifies the tumult at Lacedæmon: Homer with his Musicke cured the sicke Souldiers in the Grecians campe, and purged euery mans Tent of the Plague. Thinke you that those miracles coulde bee wrought with playing of Daunces, Dumpes, Pauins, Galiards, Measures Fancyes or new streynes? They neuer came where this grew, nor knew what it ment. *Homer.*

Pythagoras bequeathes them a Clookebagge, and condemnes them for fooles that iudge Musicke by sounde and eare. If you will bee

good Scholers, and profite well in the Arte of Musicke, shutte your Fidels in their cases and looke vp to heauen: the order of the Spheres, the vnfallible motion of the planets, the iuste course of the yeere, and varietie of seasons, the concorde of the Elementes and their qualyties, Fyre, Water, Ayre, Earth, Heate, Colde, Moysture and Drought concurring togeather to the constitution of earthly bodyes and sustenance of euery creature.

True Musicke. The politike Lawes, in well gouerned common wealthes, that treade downe the proude, and vpholde the meeke, the loue of the king and his subiectes, the father and the childe, the Lorde and his Slaue, the Maister and his man, The Trophes and Triumphes of our auncestours, which pursued vertue at the harde heeles, and shunned vyce as a rocke for feare of shipwracke, are excellent maisters to shewe you that this is right Musicke, this perfecte Harmony. Chiron when hee appeased the wrath of Achilles, tolde him the duetie of a good souldier,

repea-

repeated the vertues of his father Peleus, and sung the famous enterprises of noble men. Terpandrus when he ended the brabbles at Lacedæmon, neyther pyped Rogero nor Turkelony, but reckoning vp the commodities of friendeship, and fruites of debate, putting them in mind of Lycurgus lawes, taught them too tread a beter measure. When Homers musicke droue the pestilence from the Grecians camp, there was no such vertue in his penne, nor in his pipe, but if I might bee vmpier, in the sweet harmony of diuers natures & wonderfull cõcord of sundry medicines. For Apolloes cũning extendeth it selfe aswell to Phisick, as musick or Poetrie And Plutarch reporteth that as Chiron was a wise man, a learned Poet, a skilfull Musition, so was hee also a teacher of iustice, by shewing what Princes ought to doe, and a Reader of Phisicke, by opening the natures of manie simples. If you inquire howe manie suche Poetes and Pipers wee haue in our Age, I am perswaded that euery one of them may creepe through:

a ring, or daunce the wilde Morice in a Needles eye. We haue infinite Poets, and Pipers, and suche peeuishe cattel among vs in Englande, that liue by merrie begging, maintayned by almes, and priuily encroch vppon euerie mans purse. But if they that are in authoritie, and haue the sworde in their handes to cut of abuses, shoulde cal an accompt to see how many Chirons, Terpandri and Homers are heare. they might cast the summe without pene, or counters, and sit downe with Racha, to weepe for her Children, because they were not. He that compareth our instruments. with those that were vsed in ancient times, shall see them agree like Dogges and Cattes, and mette as iump as Germans lippes. Terpādrus and Olimpus vsed instruments of seauen stringes. And Plutarch is of opinion that the instruments of three strings which were vsed before their time, passed al that haue followed since It was an olde law and long kept that no man shoulde according to his owne humore, adde or diminish, in matters concerning

cerning that Art, but walk in the paths of their predecessors. But when new-fangled Phrynis becam a fidler, being somewhat curious in carping, and searching for moats with a pair of bleard eies thsught to amende his maisters, and marred all. Timotheus a birde of the same broode, and a right hounde of the same Heare, toke the seuen stringed harpe, that was altogether vsed in Terpandrus time, and increased the number of the strings at his owne pleasure. The Argiues appointed by their lawes great punishments for such as placed aboue 7. strings vpō any instrument. Pythogoras cōmaunded that no Musitiō should go beyond his Diapason. Were the Argiues & Pythagoras nowe aliue, & saw how many frets, how many stringes how many stopps how many keies how many cleffes, howe many moodes, how many flats, how many sharps, how many rules, how many spaces, how many noates, how many restes, how many querks, how many corners, what chopping, what chāging, what tossing, what turning, what wresting & wringing is among

among our Musitions, I beleue verily, that they would cry out with the coũtry man: *Heu quòd tam pingui macer est mihi taurus in auro.* Alas here is fat fee ding, & leane beasts: or as one said atthe shearing of hogs, great cry & litle wool, much adoe, & smal help. To shew ỹ abu ses of these vnthrifty scholers that des pise ỹ good ruls of their anciẽt masters & run to the shop of their owne deuises, defacing olde stampes, forging newe Prints, and coining strange precептes, Phærecrates a Comycall Poet, bringeth in Musicke and Justice vpon the stage: Musicke with her clothes tottered, her flesh torne, her face deformed, her whole bodie mangled and dismembred: Justice, viewing her well, and pitying her case, questioneth with her howe shee came in that plight: to whom Musick replies, that Melanippides, Phrynis Timotheus, & such fantasticall heades, haue so disfigured her lookes, defaced her beautie, so hacked her, and hewed her, and with manye stringes, geuen her so many woundes, that she is striken to death, in daunger

Musicke sorte wounped.

to

to perysshe, and pzesent in place the least part of her self. When the Sicilians, and Dores forsooke the playnsong that they had learned of their auncestours in the Mountaynes, and practised long among their heardes, they founde out such descant in Sybaris instrumentes that by daunsing and skipping they fell into lewdnesse of life. Neither staied these abuses in the compasse of that countrie: but like vnto yll weedes in time spzead so far, that they choked the good graine in euery place.

For as Poetry & Piping are Cosen germans: so piping, and plaing are of great affinite, and all thzee chaynzd in linkes of abuses.

Plutarch complaineth, that ignozant men not knowyng the maiestie of auncient musick, abuse both the eares of the people, and the Arte it selfe: with bzinging sweete consoztes into Theaters, which rather effeminate the minde, as pzickes vnto vice, then procure amendement of manners, as spurres to vertue. Ouid the high martial of Venus fielde planteth his maine battell in publique

assemblies,

assemblies, sendeth out his scoutes to Theaters to descry the enimie, and in steede of vaunte Curiers, with instruments of musicke, playing, singing, and daūcing, geues the first charge. Maximus Tyrius holdeth it for a Maxime, that the bringing of instrumēts to Theaters & plaies, was the first cup that poisoned the cōmon wealth. They that are borne in Seriphos, & cockered cōtinually in those Illandes, wheare they see nothing but Fores, & Hares, wil neuer be persuaded that there are huger beastes: They that neuer went out of the chāpions in Brabant, will hardly conceiue what rockes are in Germany. And they that neuer goe out of their houses, for regard of their credit, nor steppe from the vniuersitye for loue of knowledge, seeing but slender offences & small abuses within their own walles, wil neuer beleeue that such rockes are abrode nor such horrible monsters in plaine places. But as (I speake the one to my comforte, the other to my shame, and remember both with a sorowfull harte) I was first instructed in the vniuersity,

after

after drawen like anouice to theſe abuſes: ſo will I ſhew you what I ſee, & informe you what I read of ſuch affaires. Ouid ſayth, that Romulus builte his Theater as a horſe faire for hores, mad Triumphes, & ſet out playes to gather the fayre women together, that euery one of his ſouldiers might take where he liked, a ſnatch for his ſhare: whereupon the Amarous Scholemaiſter burſteth out in theſe words:

Romule, militibus ſolus dare præmia noſti
Hæc mihi ſi dederis cõmoda, miles ero.

Thou Romulus alone knoweſt how
thy ſouldiers to rewarde:
Graunt me the like, my ſelfe will be
attendant on thy garde.

It ſhould ſeeme that the abuſe of ſuch places was ſo great, that for any chaſte liuer to haunt them was a black ſwan & a white crowe. Dion ſo ſtraightly forbiddeth the ancient families of Rome & gentlewomen that tender their name & honor, to cõe to Theaters, & rebuks thẽ ſo ſharply, when he takes thẽ napping, that if they be but once ſeene there, hee iudgeth it ſufficient cauſe to ſpeak il of

them

them & thinke worse. The shadowe of a knaue hurts an honest mã: the sent of the stewes a sober matron: and the shew of Theaters a simple gaser. Clitomachus the wrestler geuen altogether to manly exercise, if he had hard any talk of loue in what cõpany soeuer he had bin, wold forsake his seat, & bid them adue.

Lacon when hee sawe the Athenians studie so muche to set out Playes, sayde they were madde. If men for good exercise, and women for theyr credite, be shut from Theaters, whom shal we suffer to goe thether? Litle children? Plutarch with a caueat keepeth them out, not so much as admitting the litle crackhalter what carieth his maisters pantoffles, to set foote within those doores: And alledgeth this reasõ, that those wanton spectacles of lyght huswiues, drawing gods from the heauens, & young men from them selues to shipwrack of honestie, will hurte them more thẽ if at the Epicures table, they had nigh burst their gutts with ouer feding. For if the body bee ouercharged, it may be holpe: but the surfite of the soule

ſoule is hardly cured. Here I doubt not Obiection.
but ſome Arch-player or other that hath
read a litle, or ſtumbled by chaunce vpō
Plautus comedies, wil caſt me a bōe or
ii. to pick, ſayng ẏ whatſoeuer theſe an-
cient writers haue ſpokē againſt plaies
is to bee applied too the abuſes in olde
Comedies, where Gods are brought
in, as Priſoners too beautie, rauiſhers
of Virgins, and ſeruants by loue, too
earthly creatures. But the Comedies
that are exerciſed in our dayes are bet-
ter ſifted. They ſhew no ſuch branne:
The firſt ſmelte Plautus, theſe taſt of
Menānder: the lewdneſſe of Gods, is al
tred and chaunged to the loue of young
men: force, to freindſhippe: rapes, too
mariage: wooing allowed by aſſu-
rance of wedding: priuie meetinges of
bachelours and maidens on the ſtage,
not as murderers that deuour the good
name ech of other in their mindes, but
as thoſe that deſire to bee made one in
hearte. Nowe are the abuſes of the
worlde reuealed, euery man in a playe
may ſee his owne faultes, and learne
by this glaſſe, to amende his manners.

Curculio may chart till his hearte ake, ere any be offended with his gyrdes.

Deformities are checked in ieast, and mated in earnest. The sweetnesse of musicke, and pleasure of sportes, temper the bitternesse of rebukes, and mitigate the tartenesse of euery taunt according to this.

Omne vafer vitiũ ridenti Flaccus amico
Narrat, etadmissus circũp racordia ludit.

Flaccus among his frinds, with fanning Wyle
Doth nip him neere, that forbeareth foule abuse.

Aunswere.

Therefore they are either so blinde, that they cannot, or so blunt, that they will not see why this exercise shoulde not be suffered as a profitable recreation. For my parte I am neither so fonde a Philition, nor so bade a Cooke, but I can allowe my patient a cup of wine to meales, although it be hotte: and pleasaunt sauces to driue done his meate, if his stomake bee queasie, Notwithstanding, if people will bee instructed,

(God

(God be thanked) wee haue Diuines enough to discharge that, and moe by a great many, then are well harkened to: yet sith these abuses are growne too head, and sinne so ripe, the number is lesse then I would it were.

Euripides holdes not him onely a foole, that beeing well at home, wil gad abrode, that hath a Conndite within dooze, and fetcheth water without: but all suche beside, as haue sufficient in them selues, to make them selues merry with pleasant talke, tending too good and mixed with εὐτραπελία the Grecians glee yet will they seeke when they need not, to bee spozted abrode at playes and Pageauntes. Plutarch likeneth the recreation that is gotte by conference, too a pleasaunt banquet: the sweet pappe of the one sustaineth the body, the sauery doctrine of the other doth nozish the minde: and as in banquetting, the wayter standes ready to fill the Cuppe: So in all our recreations we shoulde haue an instructer at our elbowes to feede the soule. If wee gather Gzapes among

chittles, or to forseek his food at Theaters, wee shaall haue a harde pyttaunce, and come to shorte commons. I cannot thinke that Citie to bee safe, that strikes downe her Percollices, rammes vp her gates, and suffereth the enimie to enter the posterne. Neyther wil I be perswaded, that he is any way likely to conquer affections, which breaketh his instrumentes, burneth all his Poets, abandons his haunt, mufleth his eyes as he passeth the streate, and resortes too Theaters too bee assaulted. Cookes did neuer shewe more crafte in their iunckets to vanquish the taste, nor Paintres in shadowes to allure the eye, then Poets in Theaters to wounde the conscience.

There setthey abroche straunge consortes of melody, to tickle the eare: costly apparell, to flatter the sight: effeminate gesture, to rauishe the sense: and wantone speache, to whet desire too inordinate lust. Therefore of both barrelles, I iudge Cookes and Painters the better hearing, for the one extendeth his arte no farther then to the tongue,

palate,

palate, and nose, the other to the eye: and both are ended in outward sense, which is common too vs with bruite beasts. But these by the priuy entries of the eare, slip downe into the hart, & with gunshotte of affection gaule the minde, where reason and vertue should rule ỳ roste. These people in Rome were as pleasant as Nectar at the firste beginning, & cast out foy lees, when their abuses were knowen, They whom Cæsar vpheld, were dryeuen out by Octauian: whom Caligula reclaimed, were cast of by Nero: whom Nerua exalted, were throwen downe by Traian: whom Anthony admitted, were expelled againe, pestred in Gallies & sent into Hellespót by Marcus Aurelius. But when the whole rabble of Poets, Pipers, Players, Jugglers, Jesters, & dañcers were receiued againe, Rome was repoyted to bee fuller of fooles then of wise men Domitian suffered playng & dauncing so long in Theatres, that Paris led the shaking of ỳ sheetes with Domitia, and Menster the Trenchmour with Messalina. Caligula made so muche of

Domitia was the first wife of *Domitian*, and *Messalina*, the seconde.

Dion.

Players and Dauncers, that hee suffe-
red them openly to kysse his lyppes,
when the Senatoꝛs might scarce haue
a lick at his feete: He gaue Dauncers
great stipends foꝛ selling their hoppes:
& placed Apelles the player by his own
sweete side: Besides that you may see
what excellent graue men were euer a-
bout him, he loued Peasinus the Coch-
man so wel, that foꝛ good wil to the ma-
ster, he bid his hoꝛse to supper, gaue him
wine to dꝛink in cups of estate, set barly
graines of golde befoꝛe him to eate, and
swoꝛe by no bugs, that he would make
him a Consul: which thing (saieth Diō)
had bin perfoꝛmed, had he not bine pꝛe-
uented by suddain death. Foꝛ as his life
was abhominable, so was his end misе-
rable: Comming from dancing & plai-
ing, he was slaine by Chærea, a iust re-
warde, and a fit Catastrophe. I haue
heard some Players vaunt of the credit
they had in Rome, but they are as foo-
lish in that, as Vibius Rufus which bo
sted him self to an Emperoꝛ because
hee had sit in Cæsers chaire, & a peꝛfect
Dꝛatoꝛ, because hee was marryed to
Tullies

Tullies widowe. Better might they say themselues to be murderers, because they haue represented the persons of Thyestes and Atreus, Achilles & Hector: or perfect Limme lifters, for teaching the trickes of euery Strumpet. Such are the abuses that I reade of in Rome: such are the Caterpillers that haue deuoured and blasted the fruite of Ægypt: Such are the Dragons that are hurtfull in Affricke: Such are the Adders that sting with pleasure, and kil with paine: and such are the Basiliskes of the world, that poyson, as well with the beame of their sighte, as with the breath of their mouth.

Consider with thy selfe (gentle Reader) the olde discipline of England, marke what we were before, & what we are now: Leaue Rome a while and cast thine eye backe to thy Predecessors, and tell mee howe woonderfully wee haue beene chaunged, since wee were schooled with these abuses Dion sayth, that english men could suffer watching and labor, hunger, & thirst, and beare of al stormes w̄ hed and shoulders, they v-

Mauers of England inolde time.

31.

sed slender weapons, went naked, and were good soldiours, they fed vppon rootes and barkes of trees, the woulde stand vp to the chin many dayes in marishes without victuallcs: and they had a keind of sustinannce in time of neede, of which if they had takē but the quantitie of a beane, or the weight of a pease they did neither gape after meate, nor long for the cuppe, a great while after.

Old exercise of England.

The menin valure not yeelding to Scithia, the women in courage passing the Amazons. The exercise of both was shootyng and drawing, raning & wrestling, and crying suche maisteries, as eyther consisted in swiftnesse of feete, agilitie of body, strength of armes, or Martiall discipline.

New England

But the exercise that is nowe amonge vs, is banqueting playing, pipyng, and dauncing, and all such delightes as may win vs to pleasure, or rocke vs a sleepe.

Oh what a woonderfull chaunge is this? Our wrastling at armes, is turned to wallowyng in Ladyes laps, our courage, to cowardice, our running to riot, our Bowes into Boules, and

our

our Dartes to Diſhes. We haue robbed Greece of Gluttonie, Italy of wantonneſſe, Spaine of pride, Fraunce of deceite, and Dutchland of quaffing. Compare London to Rome, and England to Italy, you ſhall finde the Theaters of the one, the abuſes of the other, to be rife among vs. *Experto crede*, I haue ſeene ſomewhat, and therefore I thinke may ſay the more. In Rome whē Playes or Pageants are ſhwone: Ouid chargeth his Pilgrims, to creepe cloſe to the Saintes, whom they ſerue, and ſhew their double diligence to lifte the Gentlewomans roabes from the grounde, for ſoyling in the duſte; to ſweepe Moates from their Kirtles, to keepe their fingers in vre; to lay their handes at their backes for an eaſie ſtay; to looke vpon thoſe, whome they beeholde; to prayſe that, which they commende; to like enery thing that pleaſeth them; to preſente them Pomegranates, to picke as they ſit; and when al is done, to wayte on them manerly to their houſes. In our aſſemblies at playes in London, you ſhall ſee ſuch

hea-

heauing, and shoouing, such ytching and shouldring, to sitte by women; Such care for their garments, that they be not trod on: such eyes to their lappes, that no chippes light in them: Such pillowes to their backs, that they take no hurte: Such masking in their eares, I know not what: Such giuing them Pippins to passe the time: Such playing at foote Saunt without Cardes: Such ticking, such toying, such smiling, such winking, and such manning them home, whē the sportes are ended, that it is a right Comedie, to marke their behauiour, to watche their conceites, as the Catte the Mouse, and as good as a course at the game it selfe, to dogge them a little, or follow a looke by the print of their feete, and so discouer by slotte where the Deare taketh soyle If this were as well noted, as ill seene: or as openly punished, as secretly practised: I haue no doubte but the cause would be seared to dry vp the effect, and these prettie Rabbets very cunningly serreted from their borrowes. For they

they that lack Customers al the week, either because their haunte is vnknowen, or the Constables and Officers of their Parishe, watch them so narrowly, that they dare not queatch; To celebrate the Saboth, flocke to Theaters, and there keepe a generall Market of Bawdrie: Not that any filthynesse in deede, is committed within the compasse of that grounde, as was done in Rome, but that euery wanton and his Paramour, euery man and his Mistresse, euery John and his Jaon, euery knaue and his queane, are there first acquainted and cheapen the Merchandise in that place, which they pay for elsewhere as they canne agree. These wormes when they dare not nestle in the Pescod at home, finde refuge abrod and are hidde in the eares of other mens Corne. Euery Vawter in one blinde Tauerne or other, is Tenant at wil, to which shee tolleth resorte, and playes the stale to vtter their victuals, and helpe them to emptie their mustie cakes. There is she so intreated with words, and receiued with curtesie, that

euery

euery backe rome in the houſe is at her commaundement. Some that haue neither land to maintaine them, nor good occupation to get their bread, deſirous to ſtrowt it with the beſt, yet diſdayning to liue by the ſweate of their browes, haue found out this caſt of ledgerdemayne, to play faſt & looſe among their neighbours. If any parte of Muſick haue ſuffered ſhipwrack and ariued by fortune at their fingers endes, with ſhewe of gentilitie they take vp fayre houſes, receiue luſty laſſes at a price for boorders, and pipe from morning to euening for wood and coale. By the brothers, coſens, vncles, great grandſires, and ſuche like acquintance of their gheſtes, they drinke of the beſt, they ſit rente free, they haue their owne Table ſpreade to their handes, without wearing the ſtringes of their purſſe, or any thing elſe, but houſhoulde and honeſty. When reſorte ſo increaſeth that they growe in ſuſpition, and the pottes that are ſent ſo often to the Taurne, gette ſuch a knocke before they come home, that they returne their

their Mayſter a cracke to his credite: Though hee be called in queſtion of his life, hee hath ſhiftes inoughe to auoyde the blanke. If their houſes bee ſearched, ſome inſtrumente of Muſicke is layde in ſighte to dazell the eyes of every Officer, and all that are lodged in the houſe by nighte, or frequente it by day, come thither as pupilles to bee well ſchooled. Other there are which being ſo knowen that they are the bywoorde of euery mans mouth, and pointed at commonly as they paſſe the ſtreetes, either couch themſelues in Alleyes, or blind Lanes, or take ſanctuary in fryeris, or liue a mile from the Cittie like Venus Nunnes in a Cloyſter at Newington, Ratliffe, Iſlington, Hogſdon or ſome ſuch place, where like penitents, they deny the woorlde, and ſpende their dayes in double deuotion. And when they are weary of contemplation to comfoort themſelues, and renue their acquintance, they viſit Theaters, where they make full account of a play before they departe. Solon made no lawe for Parricides, be-

cauſe

37

cause he feared that he should rather put men in mind to commit such offences, then by any straunge punishment, giue them a bitte to keepe them vnder. And I intend not to shew you all that I see, nor halfe that I heare of these abuses, least you iudge me more wilfull to teach them, then willing to forbid them.

I looke still when Players shoulde cast me their Gauntlets, and challenge a combate, for entring so far into their possessions, as though I made them Lords of this misrule, or the very schoolmaisters of these abuses: though the best Clarkes bee of that opinion, they heare not me say so. There are more houses then parishe Churches, more maydes then Maulkin, more wayes to the woode then one, and more causes in nature then efficients. The Carpenter rayseth not his frame without tooles, nor the Deuill his worke without instrumentes: were not Players they meane to make these assemblies such multitudes wold hardly be drawē in so narrow roome. They seeke not to hurt

hurt but deſire to pleaſe: they haue pur-
ged their Comedies of wantō ſpeaches-
yet the Corne which they ſell, is full of
Cockle, and the drinke they draw, ouer-
charged with dregges. There is more
in them then we perceiue, the Diuell
ſtandes at our elbow when we ſee not,
ſpeaks, when we heare him not ſtrikes
when we feele him not, and woundeth
ſore when he rayſeth no ſkin, nor rentes
the fleſhe. In thoſe thinges, that we
leaſt miſtruſt, the greateſt daunger doth
often lurke. The Countryeman is
more affraide of the Serpente that is
hid in the graſſe, then the wilde beaſte
that openly feeds vpon the mountains:
The Marriner is more indaungered by
priuie ſhelues, then knowen Rockes;
The Souldier is ſooner killed with a
little Bullet, then a longe Swoorde;
There is more perill in cloſe Fiſtes-
loes, then outwarde ſores; in ſecret am-
buſhe, then maine battels; in vndermi-
ning then plaine aſſaulting; in friendes
then foes; in ciuill diſcorde, then for-
raine warres. Small are the abuſes,
and ſlight are the faultes, that now in

Thea-

Theaters escape the Poets pen: But tal Cedars, from little graynes shoote high: great Okes, from slender rootes spread wide: Large streames, from narrow springes runne farre: One little sparke, fyres a whole Citie: One dramme of Eleborus raulackes euery vayne: The fishe Remora hath a small bodye, and great force to staye shippes against winde and tide: Ichneumon a little worme, ouercomes the Elephant: The Viper slayes the Bul: The Weesell the Cockatrice: And the weakest Waspe, stingeth the stoutest manne of warre. The height of Heauen is taken by the staffe: The bottome of the Sea, sounded with lead: The farthest coast, discouered by compasse: the secretes of nature, searched by witte: the Anatomy of man, set out by experience: But the abuses of plaies cannot bee showen, because they passe the degrees of the instrument, reach of the Plummet, sight of the minde, and for trial are neuer brought to the touchstone. Therefore he that will auoyde the open shame of priuy sinne, the common

plague

plague of priuate offences, the greate wracks of little Rocks; the sure disease of vncertaine causes; must set hand to the sterne, and eye to his steppes, to shunne the occasion as neere as he can: neither rnning to bushes for renting his clothes, nor rent his clothes for imparing his thrift; nor walke vpon Yse, for taking a fall, nor take a fall for brusing him selfe; nor goe to Theaters for being allured, nor once be allured for feare of abuse.

Bunduica a notable woman and a Queene of Englande, that tyme that Nero was Emperour of Rome, hauing some of the Romans in garrison heere against her, in an Oration which she made to her subiectes, seemed vtterly to contemme their force, and laugh at their folly. For shee accounted them vnworthy the name of men, or title of Souldiers, because they were smoothly appareled, soft, lodged, daintely feasted, bathed in warme waters, rubbed with sweet oyntmēts, strewd with fine poulders wine swillers, singers, Dauncers, and Players. God hath nowe blessed

The Queenes Maiestie.

England with a Queene, in vertue excellent, in power mightie, in glorie renowned, in gouerment politick, in possession ritch, breaking her foes with ỹ bent of her brow, ruling her subiects with shaking her hande, remouing debate by diligent foresighte, filling her chests with the fruites of peace, ministring iustice by order of law, reforming abuses with great regarde, and bearing her sword so euen, that neither the poore are trod vnderfoote, nor the rich suffred to looke too hie, nor Rome, nor France, nor Tyrant, nor Turke, dare for their liues to enter the List. But wee vnworthy seruants of so mild a Mistresse, vnnatural children of so good a mother, vnthãkful subiects of so louing a prince wound her royal hart with abusing her lenitie, and stir Iupiter to anger to send vs a storke that shall deuoure vs. How often hath her Maiestie with the graue aduise of her honorable Councell, sette downe the limits of apparell to euery degree, and how soone againe hath the pride of our harts ouerflowen ỹ chanel: How many times hath accesse to Thea-

ters

ters been restrayned, and howe boldly againe haue we reentred? Ouerlashing in apparel is so common a fault, that ẏ very hierlings of some of our Players, which stand at reuersion of vi. s. by the weeke, iet vnder Gentlemens noses in sutes of silke, exercising themselues to prateing on the stage, & cõmon scoffing when they come abroad, wher they look askãce ouer the shoulder at euery man, of whom the sunday before they begged an almes. I speake not this, as though euery one that professeth the qualitie so abused him selfe, for it is well knowen, that some of them are sober, discreete, properly learned honest housholders and Citizens well thought on amonge their neighbours at home, though the pride of their shadowes (I meane those hangbyes whome they succour with stipend) cause them to be somewhat il talked of abroade. And as some of the Players are farre from abuse: so some of their Playes are without rebuke: which are as easily remembred as quickly reckoned. the twoo prose Bookes plaied at the Bellauage,

Players.men

Some Players modest, if I be not deceiued.

Some Playes tollerable at sometime

where you shall finde neuer a worde without wit, neuer a line without pith, neuer a letter placed in vaine. The Iew & Ptolome, shewne at the Bull, the one representing the greedinesse of worldly chusers, and bloody mindes of Usurers: The other very liuely discribing howe seditious estates, with their owne deuises, false friendes, with ther owne swordes, & rebellious cõmons in their owne snares are ouerthrowne: neither with Amorous gesture wounding the eye: nor with slouenly talke hurting the eares of the chast hearers. The Blacke Smithes daughter & Catillins conspiracies vsually brought into ỹ Theater: The first contayning the trechery of Turkes, the honorable bountie of a noble minde, and the shining of vertue in distresse: The last, because it is knowen to be a Pigge of mine owne Sowe, I will speake the least of it; onely giuing you to vnderstand, that the whole mark which I shot at in that worke, was to show the reward of traytors in Catilin, and the necessary gouernment of learned men, in the person of Cicero,

which

which forsees euery dãger that is likely to happen, and forestalles it continually ere it take effect. Therefore I giue these players the commendation, that Maximus Tyrius gaue to Homers works: καλὰ μὲν γὰρ τὰ Ομήρου ἐπηκαι ἐπῶν τὰ καλλιστα, καὶ φανωτατα καὶ ἄδεσθαι μούσαις πρέπαντα ἄλλα δ' πᾶσι καλὰ δὲ ἀὶ καλά.

These Playes are good playes and sweete playes, and of al playes the best playes and most to be liked, worthy to be soung of the Muses, or set out with the cunning of Roscius himself, yet are the not fit for euery mans dyet: neither ought they commonly to be showen. Now if any man aske me why my selfe haue penned Comedyes in time past, & inueigh so egerly against them here, let him know that Semel insaniuimus omnes: I haue sinued, and am sorry for my faulte, hee runnes farre that neuer turnes, better late then neuer. I gaue my self to that exercise in hope to thriue but I burnt one candle to seek another, and lost both my time and my trauell, when I had done.

Playes are not to be made common.

Thus sith I haue in my voyage suf-
fred wrack with Vlisses, & wringing-
wet scambled with life to the shore, stād
from me Nausicaa with all thy traine,
till I wipe the blot from my forehead,
and with sweet springs wash away the
salt froath that cleaues to my soule.

Meane time if Players be called to
accounte for the abuses that growe by
their assemblyes, I would not haue
them to answeare, as Pilades did for the
Theaters of Rome, when they were
complayned on, and Augustus wared
angry: This resort O Cæser is good
for thee, for here we keep thousands
of idle heds occupied; which else Per
aduēture wold brue some mischiefe.
A fit Cloud to couer their abuse, and not
vnlike to the starting hole that Lucini-
us found, who like a greedy surueiour,
being sente into Fraunce to gouerne
the Countrie, robbed them and spoyled
them of all their treasure with vnrea-
sonable taskes: at the last when his cru-
eltie was so loudly cryed out, that
euery man hearde it; and all his pac-
king did sauour so strōg that Augustus
smelt

Dion in vita Augusti.

Players compared to Lucini.

smelt it; he brought the good Emperour into his house, flapped him in the mouth with a smooth lye, and told him that for his sake & safetie of Rome, he gathered those ritches, the better to impouerish the Countries for rysing in Armes, and so holde the poore Frenchmens Noles to the Grindstone for euer after.

A bad excuse is better they saye then none at all. Hee because the Frenchmē paid tribute euery moneth, into xiiii. Moneths deuided the yeere: These because they are allowed to play euery Sunday, make iiii. or fiue Sundayes at least enery weeke, and all that is done is good for Augustus, to busie the wittes of his people: for running a wolgathering, and to emptie their purses for thriuing to fast. Though Lucinius had the cast to playster vppe his credite with the losse of his money: I trust that they which haue the swoorde in their hands among vs to pare away this putrified flesh, are sharper sighted, and will not so easily be deluded.

Marcus Aurelius sayth, That play-

ers falling from iuſt labour to vniuſte idleneſſe, doe make moꝛe trewandes, and il huſbands, then if open Schooles of vnthꝛiftes and Uagabounds were kept, Who ſoeuer readeth his Epiſtle to Lambert the gouernoꝛ of Helleſpont, when Playeꝛs were baniſhed, ſhall find moꝛe againſt them in plainer tearmes, then I will vtter.

This haue I ſet down of the abuſes of Poets, Pipers, and Playeꝛs which bꝛinge vs to pleaſure, ſlouth, ſleepe, ſinne, and without repentance to death and the Deuill: which I haue not confirmed by authoꝛitie of the Scriptures, becauſe they are not able to ſtand vppe in the ſight of God: and ſithens they dare not abide the field, where the woꝛd of God doth bidde them battayle, but runue to Antiquities (though nothing be moꝛe ancient then holy Scriptures) I haue ginē them a volley of pꝛophane wꝛyters to begin the ſkirmiſhe, and done my endeuour to beate them from their holdes with their owne weapons. The Patient that will be cured, of his owne accoꝛde, moſt ſeeke the meane: if

euery

euery man deſire to ſaue one, and drawe his owne feete from Theaters, it ſhall preuaile as much againſt theſe abuſes, as Homers Moly againſt Witchrafte, or Plynies periſterion againſt the byting of Dogges.

God hath armed euery creature agaynſt his enemie: The Lyon with pawes, the Bul with hornes, the Bore with tuſkes, the Vulture with tallents Hartes, Hindes, Hares, and ſuch like, with ſwiftnes of feete, becauſe they are fearefull, euery one of them putting his gift in practiſe: But mā which is Lord of the whole earth, for whoſe ſeruice herbes, trees, roots, plants, fiſh, foule & beaſtes of tht fielde were firſt made, is fare worſe then the brut beaſts: for they endewed but with ſence, doe Appetere ſalutaria, & Declinare noxia, ſeeke that with helpes them, and forſake that which hurtes them.

Man is enriched with reaſon and knowledge: with knowledge, to ſerue his maker and gouerne himſelfe: with reaſon to diſtinguiſh good and il, & chooſe the beſt, neither refering the one to the glory

glory of God, nor vsing the other to his owne profite. Fire and Ayre mount vpwardes, Earth and Water sinke downe, & euery insensible body elle, neuer rests, til it bring it self to his own home. But we which haue both sense, reason, wit, and vnderstãding, are euer ouerlashing, passing our boundes, going beyonde our limites, neuer keeping our selues within compasse, nor once lokmg after the place from whence wee came, and whyther wee muste in spight of our hartes.

Corpora naturaliaad locum moueantur, & in suis sedibus acquiescunt.

Mae vnmindful of his ende.

Aristotle thinketh that in greate windes the Bees carry little stones in they mouthes too peyse their bodyes, least they bee carryed away, or kepte from their hiues, vnto whiche they desire to returne with fruites of their labour. The Crane is said to rest vpon one leg, and holding vp the other, keepe a Pebble in their clawe, whichis sone as the senses are bound by approch of sleepe, falles to the ground, & with the noise of the knock against the Earth, makes her awake, wherby shee is euer redy to preuent her enemies. Geese are

Hi Animal.

foolish

foolish birdes, yet whē they flye ouer the mount Taurus, they shew great wisedome in their own defence: for they stop their pipes full of grauel to auoide gagling, & so by silence escape the Eagles. Woodcocks, though they lack witte to saue them selues, yet they want not wil to auoyde hurte, when they thrust their heades in a bushe, and thinke their bodyes out of danger. But wee whiche are so brittle, that wee breake with euery fillop: so weake, that wee are drawne with euery threade: so light, that wee are blowen away with euery blast: so vnstcady, that wee slip in euery ground: neither peyse our bodyes againste the winde, nor stande vppon one legge, for sleeping too much: nor close vppe our lippes for betraying our selues, nor vse any witte, to garde our owne persons, nor shewe our selues willing too shunne our owne harmes, running most greedely to those places, where we are soonest ouerthrowne.

I cannot lyken our affection better than to an Arrowe, which getting lybertie, with winges is caryed beyonde

yonde our reach: kepte in the Quiuer it is still at commaundement: Or to a Dogge, let him slippe, he is straighte out of sight, hal him in the Lease, her neuer stirres: Or to a Colte, giue him the bridle, he flinges aboute: raine him hard & you may rule him: Or to a ship, hoyst the sayles it runes on head, let fall the Ancour: all is well: Or to Pandoraes bore, lift vppe the lidd, out flies the Deuill: shut it vp fast, it cannot hurt vs.

Let vs but shut vppe our eares to Poets, Pypers, and Players, pull our feete back from resort to Theaters, and turne away our eyes from beholding of vanitie, the greatest storme of abuse will be ouerblowen, and a fayre path troden to a mendemēt of life. Were not we so foolish to taste euery drugge, and buy euery trifle, Players would shut in their shooppes, and carry their trash to some other Countrie.

Themistocles in setting a peece of his ground to sale, among all the commodyties whiche were reckoned vppe, straightly charged the Cryer to pro-

claime

claime this, that hee which bought it, should haue a good neighbour. If Players can promise in wordes, and performe it in deedes, proclame it in their Billes, and make it good in Theaters: that there is nothing there noysome too the body, nor hurtefull to the soule: and that euery one which comes to buye their Iestes, shall haue an honest neighbour, tagge and ragge, cutte and long tayle, goe thether and spare not, otherwise I aduise you to keepe you thence, my selfe wil begine to leade ỹ daunce.

I make iuste reckoning to bee held for a Stoike, in dealing so hardly with these people: but all the Keyes hang not at one wans girdle, neither doe these open the lockes to all abuses. There are other which haue a share with them in their Schooles, therefore ought they to daunce the same Rounde: and bee partakers together of the same rebuke: Fēcers, Dycers, Dauncers, Tumbles, Carders, and Bowlers.

Dauncers and Tumblers, because they are dumbe Players, and I haue glaunced at them by the, way, shall be let

Dauncers and Tumblers.

53.

let passe with his clause, that they gather no assemblyes, and goe not beyond the precincts whiche Peter Matter in his commentaryes vppon the Judges hath set them downe: That is, if they will exercise those qualyties, to doe it priuilye for the health and agilitie of the body, referring all to the glorye of God.

Dicers. and Carbers.

Dicers and Carders because their abuses are as commonly cryed out on as vsually shewen, haue no neede of a needelesse discource, for euery manne seeth them, and they stinke almoste in euery mans nose. Common Bowling Allyes, are priuy Mothes, that eate vppe the credite of many ydle Citizens: whose gaynes at home, are not able too weighe downe theyr losses abroade, whose Shoppes are so farre from maintaining their play, that their Wiues and Children cry out for bread, & go to bedde supperles ofte in ỳ yeere.

Bouwling Alleyes

I woulde reade you a Lecture of these abuses, but my Schoole so increaseth that I cannot touch all, nor stãdto amplyfie euery poynte: one worde of

Fencing

Fencing, and so a Conge to all kinde of Playes. The knowledge in weapons may bee gathered to bee necessary in a common wealth, by the Senators of Rome, who in time the of Catilins conspyracyes, caused Schooles of Defence to be erected in Capua, that teaching the people howe to warde, and how to locke. howe to thrust, and howe to stricke, they might the more safelye coape with their enemies. As the Arte of Logique was firste sette downe for a rule, by which wee mighte Confirmare nostra, & refutare aliena, confirme our owne reasons, and confute the allegations of our aduersaryes, the end beeing truth, which once fished out by the harde encounter of eithers Arguments, lyke fyer by the knocking of Flintes togither, bothe partes shoulde be satisfied and stryue no more. And I iudge that the crafte of Defence was firste deuised to saue our selues harmelesse, and holde our enemies still at aduauntage, the ende beeing right, which-once throughly tryed out, at handye strokes, neither hee that offered iniurie

Eencers.

Salust.

should

ſhoulde haue his will, noꝛ hee that was
thꝛeatned, take any hurte, but bothe bee
contented and ſhake handes. Thoſe
dayes are now changed, the ſkil of Lo-
gicians, is exerciſed in cauiling, the
cunuing of Fencers applied to quarel-
ling: they, thinke themſelues no Schol-
lers, if they be not able to finde out a
knotte in euery ruſhe: theſe no men, if
foꝛ ſtirring of a ſtrawe, they pꝛooue not
their valure vppon ſome bodyes fleſh.
Euery Dims will bee a Carper, euery
Dick Swaſh a common cutter. But as
they bake, many times ſo they bꝛue:
Selfe doe, ſelfe haue, they whette their
Swooꝛdes againſt themſelues, pul the
houſe on their owne heads, returne hõe
by weeping croſſe, and fewe of them
come to an honeſt ende. Foꝛ the ſame
water that driues the Mill, decayethit.
The woode is eaten by the woꝛme, that
bꝛeeds within it: The goodneſſe of a
knife cutes the owners finger, The Ad-
ders death, is her owne broode, the Fen
cers ſcath, his ownknowledg. Whether
their harts be hardened, which vſe that
exerciſe, oꝛ God giue them ouer I know
not

not well: I haue reade of nõe good that practised it muche. Commodus the Emperour, so delighted in it, that often times hee slewe one or other at home, to keepe his fingers in vre. And one daye hee gathered all the sicke, lame, and impotent people of Rome into one place, where hee hampred their feete with straunge deuises, gaue them softe spunges in their hands, to throw at him for stones, & with a great clubbe knatched them one the hed, as they had binne Giauntes. Epaminondas a famous Captaine, fore hurte in battaile, and carryed out of the filde, halfe deade: When tydings was broughte him that his Souldiers gotte the day, asked presently, what become of his Buckler: wherby it apeareth, that hee loued his weapons, but I finde it not said that he was a Fencer. Therfore I may liken them which would not haue men sent to warre til they are taught fẽcing, to those superstitious wisemen, which woulde not take vpon them to burie the bodyes of their freinds, before they had beene cast vnto wilde beastes. Fencing

Commodus a Fencer and exercised in murder

Epaminondas minde on his Buckler.

is growne to such abuses, ỳ I may wel compare the Scholers of this Schoole to them that prouide Staues for their owne shoulders: that foster Snakes, in their owne bosome: that trust Wolues to garde theyr sheepe: And to the men of Hyrcania, that keepe Mastiffes, to worrye them selues. Thoughe I speake this too the shame of common Fencers, I goe not aboute the bushe with souldiers, Homer calleth them the Sonnes of Iupiter, the Images of GOD, and the very sheepeheardes of the people. beeing the Sonnes of Iupiter, they are bountiefull too the meeke: and thunder out plagues to the proude in harte: beeing the Images of GOD, they are the Wellsprinnges of Iustice which giueth to euery man his owne: beeing accounpted the shepe heards of the people, they fight with the Woolfe for the safetie of their flock and keepe of the enemie for the wealth of their Countrie. How full are Poets workes of Bucklers, Battails, Lances Dartes, Bowes, Quiuers, Speares, Iauelins, Swoordes, slaughters, Runners,

Souldiers

ners, Wrestlers, Chariots, Horse, and men at armes: Agamemnon, beyound the name of King hath this title, that he was a Souldier. Menelaus, because he loued his Kercher better then a Burgonet, a softe bed then a hard fielde, the sounde of Instrumentes then neighing of Steedes, a fayre stable then a foule way is let slippe without prayse. If Lycurgus before he make lawes too Sparta, take counsel of Apollo, whether it were good for him to teach the people thrift and husbandry, he shalbe charged to leaue those precepts to the white liuered Hylotes. The Spartans areal steele, fashioned out of tougher mettall free in minde, valiannt in hart, seruile to none, accustoming their flesh to stripes, their bodyes to labour, their feete to hunting, their handes to fighting. In Certe, Scythia Persia, Thracia al the Lawes tended to the uaintenaunce of Martiall discipline, Among the Scythians no man was permitted to drink of their festiuall Cuppe, which had not manfully killed an enemie in fight. I coulde wishe it in England that there

were greater preferment for the valiant Spartanes then the sottishe Hylotes: That our lawes were directed to rewarding of those, whose liues are the firste, that muste be hazarded to maintaine the lyberty of the Lawes. The gentlemē of Carthage, were not allowed too weare, any moe linkes in theyr chaynes, then they had seene battayles. If our Gallaunts of Englande might carry no moze linkes in their, Chaynes noz ringes one their fingers, then they haue fought feeldes, their necks would not bee very often wzeathed in Golde, noz their handes embzodered with pzetious stones. If none but they might be suffered to dzinke out of plate, that haue in skirmish slaine one of her maiesties enemyes, many thoulands shoulde bzing earthen pots to the table. Let vs learne by other mens harmes too looke to our selues. When ỹ Ægyptians were most busy in their husbandzy, the Scythians ouerran them: when the Assyrians wer looking to their thzift, the Persians wer in armes & ouercam thē: when the Troians thoughte them selues safest, the

Dion

Greekes

Greekes were nereſt: when Rome was a ſleepe, the French men gaue a ſharpe aſſaulte too the Capitoll: when the Iewes were idle, their walles were raſed, & the Romans entred: when the Chaldees were ſpoyling, babylon was ſacked: when the ſẽatoyrs were quiet, no gariſons in Italy, & Põpey frõ hõe, wicked Catiline begane his miſcheuos enterpryſe. Weare like thoſe vnthankfull people, which puffed vp wõ pyoſperity forget the good turnes they receiued in aduerſitie. The patient feeds his Phiſition wõ gold in time of ſickneſſe, & when he is wel, ſcarcely affooyrds him a cup of water. Some there are that make gods of ſoldiers in open warrs, & truſſe them vp like dogs in the time of peace. Take heed of the foxfurred nightcap, I meane thoſe ſchoolemẽ, that cry out vpõ Mars calling him the bloody God, the angry God, the furious god, the mad God, πολυδακρυν the tearethirſty God. Theſe are but caſtes of their office & woyrdes of courſe. That is a vaine byrag & a falſe alrame, that Tullie giues to ſouldiers.

Cedant arma togæ, cõcedat laurea linguæ

Let

Let gūnes to gowns, & bucklers yelde to bookes. If the enemy beseege vs cut off our victuals, preuent forrain aid, girt in the city, & bring the Rām to ẏ walles, it is not Ciceroes tongue that cā perce their armour to woūd the body, nor Archimedes prickes, & lines, & circles, & triangles, & Rhombus, & rifferaffe that hath any force to driue them backe. Whilst the one chats, his throte is cut: whilest the other sittes drawyng Mathematicall fictions, the enemye standes with a sworde at his breast. He that talketh much, and doth litle, is like vnto him that sailes with a side winde, and is borne with the tide to a wrong shore. If they meane to doe any good indeed, bid them followe Domosthenes, and ioyne with Phocion: whē they haue giuen vs good consell in wordes, make much of Souldiers, that are redy to execute ẏ same with swords Bee not careless, Plough with weapons by your sides, study with a booke in one hande, a darte in the other: enioy peace, with prouision for war: whē you haue left the landes behind you, looke

wel

wel to the rocks that lie before you: Let not the ouer cõming one Tempest make you secure, but haue an eye to the cloud that comes from the South, and threateneth raine: the least ouersight in daungerous Seas may cast you away, the least discontinuance of Martiall exercise giue you the foyle. When Achilles loytered in his tent, giuing eare too Musick, his souldiers were bydde to a hot breakefast. Hannibals power receiued more hurte in one dayes ease at Capua, then in al the conflicts they had at Cannas. It were not good for vs too flatter our selues with these golden dayes: highe floodes haue lowe Ebbes: hotte Feuers, coulde Cramps: Long dayes shorte nights: Drie Summers moyst Winters: There was neuer fort so strõg, but it might be battred, neuer: groũd so fruitfull, but it might be barrẽ neuer coũtrie so populus, but it might be wast: neuer Monarch so mighty: but he might be weakned: neuer Realme so large, but it might be lessened: neuer kingdom so florishing, but it might bee decayed. Scipio before hee leuied his force too the walles of Carthage, gaue

his souldiers the print of the Citie in a cake to bee deuoured: our enemies with Scipio haue already eaten vs with bread, & licked vp our blood in a cup of wine. They do but tarry the tide: watch opportunitie, and waite for the reckoning, that with the shot of our liues, shoulde paye for all. But that GOD, that neither slumbreth nor sleepeth, for the loue of Israel, that stretcheth out his armes from morning to euening to couer his children, (as the Hen doth her chicken with the shadow of her wings with the breath of his mouth shal ouer throw them, with their own snares shal ouertake them, & hang them vp by the haire of their owne deuises. Notwithstanding it behooueth vs in the meane season, not to stick in the mire, and gape for succour, without vsing some ordinary way our selues: or to lye wallowing like Lubbers in the Ship of the common wealth, crying Lord, Lord, when wee see the vessel toyle, but ioyntly lay our handes and heades, and helpes together, to auoyd the danger, & saue that

Labours-

which

which muſt be the ſuretie of vs all. For as to the body, there are many mẽbers, ſeruing to ſeuerall vſes, the eye to ſee, the eare to heare, the noſe to ſmell, the tongue to taſte, the hande to touch, the feete to beare the whole burthen of the reſt, and euery one diſchargeth his duetie without grudging; ſo ſhoulde the whole body of the common wealth conſiſt of fellow laborers, al generally ſeruing one head, & particularly following their trade, without repining. From the head to the foote, frõ the top to the toe, there ſhould nothing be vaine, no body idle. Iupiter himſelf ſhall ſtand for exãple, who is euer in worke, ſtill moouing & turning about the heauens, if he ſhuld pull his hand from the frame, it were impoſſible for the world to indure. All would be day, or all night; All ſpring, or al Autumne; al Summer, or al winter; al heate, or all colde; all moyſture, or al drought; No time to til, no time to ſow, no time to plant, no time to reape, the earth barren, the riuers ſtopt, the Seas ſtayde, the ſeaſons chaunged, and the whole courſe of nature ouerthrowen.

The

The meane must labor to serue ỹ mighty, the mightie must study to defend the meane. The subiects must sweat in obedience to their Prince; the Prince must haue a care ouer the poore vassals. And it is the dutie of euery one in a common wealth not to be idle but to be occupied in doing some good. When Anacharsis traueled ouer all Greece, to seeke out wise mẽ, he foũd none in Athens, thogh no doubt there were many good schollers there. But cumning to Chenas a blind village, in comparison of Athens a Paltockes Inne; he found one Miso, well gouerning his house, looking to his grounde, instructing his children, teaching his family, making of marriages among his acquaintance, exhorting his neighbours to loue, and friendship, & preaching in life, whõ, the Philosopher for his scarritie of woordes plenty of workes, accompted the onely wise man that euer he saw. I speak not this to prefer Botley before Oxford, a cottage of clownes, before a Colledge of Muses; Pans pipe, before Apollos harp. But to shew you that poore Miso

Right Philo-Phie.

can

can reede you such a lecture of Philosophie, as Aristotle neuer dreamed on. You must not thruste your heades in a tubbe, & say, *Benè vixit, qui benè latuit:* He hath liued well, that hath loitred well: stãding streames geather filth; slowing riuers, are euer sweet. Come foorth with your siccles, the Haruest is greate, the laborers few; pul vp the sluces let out your springes, giue vs drink of your water, light of your torches, and season vs a little with the Salt of your knowledge. Let Phænix and Achilles, Demostenes & Phocion, Pericles and Cimon, Lælius & Scipio, Nigidius and Cicero, the word and the sword be knit togither. Set your talents a worke, lay not vp your treasure for taking rust, teach early & late, in time & out of time, sing wͭ the swan, to the last houre. Follow ẏ dauncing Chaplẽs of Gradiuus Mars, which chaunt the praises of their God with voyces, and treade out the time wͭ their feete. Play the good captaines, exhort your souldiers with your tonges to fight, & bring the first ladder to the wall themselues. Soũd like bels,

and

and shine like Lanternes; Thunder in words, and glister in works; so shal you please God, profit your countrey, honor your prince, discharge your dutie, giue vp a good account of your stewardship, and leaue no sinne vntouched, no abuse vnrebuked, no fault vnpunished. Sundry are the abuses as well of vniuersityes as of other places, but they are such as neither become me to touch, nor euery idle head to vnderstād. The Thurines made a Lawe that no common finde fault shuld meddle with any abuse but Adulterie. Pythagoras bounde all his Schollers to fiue yeeres silence, that assoone as euer they crept from the shel, they might not aspire to the house top. It is not good for euery man to trauell to Corinth, nor lawfull for all to talke what they liste, or write what they please, least their tongues run before their wittes, or their pennes make hauock of their Paper. And so wading to farre in other mens manners, whilst they fill their Bookes of other mens faultes, they make their volumes no better then an Apothecaries Shop, of pestilent

Carpers.

ἡσυχία. of Pythagoras.

peſtilent Drugges; a quackeſaluers Budget of filthy receites; and a huge Chaos of foule diſorder. Cookes did neuer long more for great markets, nor Fiſhers for large Pondes, nor gredy Dogges for ſtore of game, nor ſoaring hawkes for plentie of fowle, then Carpers doe nowe for coppe of abuſes that they might euer be ſnarling, and, haue ſome Flyes or other in the way to ſnatch at. As I woulde that offences ſhould not be hid, for going vnpuniſhed, nor eſcape wöutſcourge for ill example. So I wiſh that euery rebuker ſhoulde place a hatch before the doore; keep his quil within compaſſe. He that holdes not him ſelfe contented with the light of the Sunne but liftes vp his eyes to meaſure the bigneſſe, is made blinde; he that bites euery weede to ſearch out his nature, may light vpon poyſon, and ſo kill himſelfe: hee that loues to bee ſifting of euery cloude, may be ſtrooke with a Thunderbolte, if it chaunce to rent: and hee that taketh vpon him to ſhewe men their faultes, may wounde his owne credite, if he goe too farre.

We

We are not angry wᵗ the Clarke of the market, if he come to our stal, & reproue our ballance whē they are faultie, or for fait our weights, when they are fals: neuertheleſſe, if he preſume to enter our houſe, & rig euery corner, ſerching more thē belongs to his office: we lay hold on his locks, turne him away wᵗ his backe ful of ſtripes, and his hands loden with his own amendes. Therfore I wil content my ſelfe to ſhew you no more abuſes in my Schoole, then my ſelfe haue ſeene, nor ſo many by hundreds, as I haue heard off. Lyons folde vp their nailes, whā they are in their dennes for wearing them in the earth and neede not: Eagles draw in their tallants as they ſit in their neſtes, for blunting thē there amonge droſſe: And I will caſte Ancor in theſe abuſes, reſt my Bark in the ſimple roade, for grating my wits vpon needeleſſe ſhelues, And becauſe I accuſe others for treading awry, which ſince I was borne neuer went right; becauſe I finde ſo many faultes abroade, which haue at home more ſpots in my body then the Leopard; more ſtaines on my

my coate then the wicked Neſſus; more holes in my life then the open Siue; more ſinnes in my ſoule then heares on my head; If I haue been tedious in my Lecture, or your ſelues be weary of your leſſon, harken no longer for the Clock, ſhut vp the Schoole, and get you home.

FINIS.

¶ *To the right honorable* Sir Richard Pipe, Knight, Lorde *Maior of the Citie of London and the* right worshipful his brethren, con- *tinuance of health and maintenaunce* of ciuill gouernment.

PERICLES was woont (Right honourable and worshipfull) as oft as he put on his roabs, to preach thus vnto himselfe: Consider well *Pericles*, what thou dost, thou commaundest free men, the Greekes obey thee, & thou gouernest the Citizens of Athens, If you say not so much to your selues, the gownes that you weare, as the cognisances of authoritie: and the sword which is caried before you, as the instrument of iustice; are of sufficient force to put you in mind, that you are the masters of free men, that you gouerue the worshipfull Citizens of London, and that you are the very Stewards of her

Maieſtie within your liberties. Therfore ſith by mine owne experience I haue erected a Schoole of thoſe abuſes, which I haue ſeene in *London*, I preſume the more vpon your pardon, at, the ende of my Phamphlet to preſent a fewe lynes to your honorable reading.

Auguſtus the good Emperour of *Rome*, was neuer angry with accuſers becauſe hee thought it neceſſarye (where many abuſes flouriſh) for euery man freely, to ſpeake his minde And I hope that *Auguſtus* (I meane ſuch as are in authoritie) will beare with me, becauſe I touch that whiche is needefull to bee ſhowen. Wherein I goe not about to inſtruct you howe to rule, but to warne you what danger hangs ouer your heads, that you may auoyde it.

The Byrde *Trochilus* with craſhing of her bil awakes the *Crocodile*, and deliuereth her from her enemyes, that are readye too charge her in deepe ſleepe, A little fiſhe ſwimmeth con-

continually before the great Whale to ſhewe him the ſhelues, that he run not a ground: The Elephants, when any of their kinde are fallen into the pittes, that are made to catch them, thruſt in ſtones and durth to recouer them: When the Lyon is caught in a trap, *Æſops* Mouſe by nibling the cordes ſets him at libertie. It ſhall be inough forme with *Trochilus* to haue wagged my bil; with the little Fiſh to haue gone before you: with the Elephants to haue ſhewed you the way to helpe your ſelfe: and with *Æſope* mouſe to haue fretted the ſnares with a bityng tooth for your owne ſafetie.

The *Thracians* when they muſte paſſe ouer froſen ſtreames, ſende out theyr Wolues, whiche laying theyr eares to the yſe, liſten for noiſe If they hear any thing, they gather that it mooues: if it mooue, it is not congealed; If it be not congealed, it muſt be liquide: If it be liquide, then wil it yeelde: and if it yeelde, it is not

good truſting it with the weight of theit bodyes, leſte they ſincke. The worlde is ſo ſlippery, that you are often inforced to paſſe ouer Yſe. Therfore I humbly beſeech you to try further, & truſt leſſe: not your Woolues, but many of your Citizens haue already ſifted the daunger of your paſſage, and in ſifting beene ſwallowed to their diſcredite,

I would the abuſes of my Schoole were as wel knowen of you, to reformation: as they are found out by other to their owne peril. But the fiſhe *Sepia* can trouble the water to ſhun the nettes, that are ſhot to catch her: *Torpedo* hath craft inough at the firſt touch to inchant the hooke, to coniure the line, to bewitch the rod, and too benumme the handes of him that angleth, Whether our Players be the Spawnes of ſuch fiſhs, I know not wel, yet I am ſure that how many nets ſoeuer ther be layde to take thé or hookes to choke them, they haue Ynke in their bowels to darken the

wate

watet: and ſleights in their budgers, to dry vp the arme of euery Magiſtrate. If their letters of commendations were once ſtayed, it were eaſie for you to ouerthrowe them. *Ageſilaus* was greatly rebucked, becauſe in matters of iuſtice, he inclined to his freinds and became partial. *Plutarch* condemneth this kinde of writinge, *Niciam ſi nihil admiſit noxæ exime: Si quid amiſit, mihi exime: omninó autem hominem noxæ exime.* If *Nicias* haue not offended, meddle not with him: If hee be gultie, forgiue him for my ſake. What ſoeuer you doe, I chatge you acquite him. This inforceth Magiſtrates like euill Poets to break the feete of their verſe, and ſinge out of tune, and with vnſkilful Carpenters, to vſe the Square and the compaſſe, the Rule and the Quadrant, not to builde, but to ouerthrow.

Bona verba quæſo, Some ſaye that it is not good ieſting with edge toles The Atheniens will mince *Phocion* as ſmall as fleſhe to the potte, if they

be mad: but kill *Demades* if they be ſober: And I doubte not but the gouernours of *London* will vexe mee for ſpeaking my minde, when they are out of their wittes, and baniſhe their Players, when they are beſte aduiſed.

In the meane time it behoueth your Honour in your charge, too playe the Muſition, ſtretch euery ſtring till hee breake, but ſette him in order. Hee that will haue the Lampe too burne cleere, muſte aſwell power in Oyle to nuriſh the flame, as ſnuffe the Weeke, to increaſe the light. If your Honour deſire too ſee the Citie well gouerned, you muſt aſwell ſette to your hand to thruſt out abuſes, as ſhewe your ſelfe willing to haue all amended. And (leaſt I ſeeme one of thoſe idle Mates, which hauing nothing to buy at home, and leſſe too ſell in the market abrode, ſtand at a boothe, if it be but to gaſe: or wanting worke in mine owne ſtudy, and hauing

hauing no wit to'gouerne Cities, yet
buſye my braynes with your honora
ble office) I wil heere end, deſi-
ring pardon for my faulte,
becauſe I am raſhe;&
redreſſe of abuſes,
becauſe they
are naught.

Your Honers &c.
to commaunde.

Stephan Goſſon.

The

To the Gentlewomen Citizens of London, Florishing dayes with regarde of Credite.

THE reuerence that I owe you Gentlewomen becauſe you are Citizens: & the pitie wherwith I tender your caſe, becauſe you are weake: hath thruſt out my hand at the breaking vp of my Schoole, to write a few lines to youre ſweete ſelues. Not that I thinke you to be rebuked, as idle huſwiues, but commended and incouraged as vertuous Dames. The freeſt horſe, at the whiſke of a wand, girdes forwarde: The ſwyfteſt Hound, when hee is hallowed, ſtrippes forth: The kindeſt Maſtife, when he is clapped on the back ſighteth beſt: The ſtouteſt Souldier, when the Trumpet ſounds, ſtrikes fierceſt: The gallanteſt Runner, when the people ſhowte, getteth grounde: and the perfecteſt liuers, when they are prayſed, winne greateſt credite.

I haue

I haue ſeene many of you whiche were wont to ſporte your ſelues at Theaters, whē you perceiued the abuſe of thoſe places, ſchoole your ſelues, & of your owne accord abhorre Playes. And ſith you haue begun to withdrawe your ſteppes, continew ſo ſtill, if you bee chary of your good name. For this is generall, that they which ſhew themſelues openly, deſyre to bee ſeene. It is not a ſofte ſhooe that healeth the Gowte: nor a goldē Ring that driueth away the Crampe: nor a crowne of Pearle that cureth the Meigrem: nor your ſober countenance, that defendeth your credite, nor your freindes which accompany your perſon, that excuſe your folly: nor your modeſtye at home, that couereth your lightneſſe, if you preſent your ſelues in open Theaters. Thought is free: you can forbydd no man, that viewetb you, to note you and that noteth you, to iudge you, for entring to places of ſuſpitiō, wild Coules, when they ſee their kind begine to bray: & luſty bloods at the ſhew of faire women, giue a wantone ſigh, or a wicked wiſhe. Blaſing markes are moſt ſhot at, gliſtring faces cheifly marked: and what followeth? Looking eies, hauely

king

king hartes, liking harts may burne in luſt. We walke in the Sun many times for pleaſure, but our faces are tanned before wee returne: though you go to theaters to ſe ſport Cupid may catche you ere you, departe. The little God houereth aboute you, & fanneth you with his wings to kindle fire: when you ar ſet as fixed whites, Deſire draweth his arrow to the head, & ſticketh it vppe to the fethers, and Fancy beſtireth him too ſhed his poyſon through euery vayne. If you doe but liſten to the voyce of the Fouler, or ioyne lookes with an amorous Gazer, you haue already made your ſelues aſſaultable, & yeelded your Cities to be ſacked,. A wanton eye is the darte of Cephalus, where it leueleth, there it lighterh: & where it hitts, it woundeth depe. If you giue but a glaunce to your beholders, you haue vayled the bonnet in token of obedience: for the boulte is ſalne ere the Ayre clap: the Bullet paſte, ere the Peece crack: the colde taken, ere the body ſhiuer: and the match made, ere you ſtrike handes.

To auoyde this diſcommoditie, Cyrus refuſed to looke vppon panthea. And Alx-

ander

ander the great on Darius wife. The ſicke man that releſheth nothing, when hee ſeeth ſome aboute him feed a pace, and commend the taſte of thoſe diſhes which hee refuſed, blames not the meate, but his owne diſeaſe: And I feare you will ſay, that it is no rype iudgement, but a rawe humor in my ſelfe, which makes me condemne the reſorting to Playes: becauſe there come many thyther, which in your opinion ſucke no poyſon, but feede hartely without hurt: therefore I doe very ill to reiect that which other like, and complayne ſtil of mine owne maladie.

In deede I muſt confeſſe there comes to Playes of al ſortes, old and young: it is hard to ſaye that all offend, yet I promiſe you, I wil ſweare for none. For the dryiſt flax flameth ſooneſt: & the greeneſt wood ſmoketh moſte: gray heads haue greene thoughts and young ſlipps are old twigges. Beware of thoſe places, which in ſorrowe cheere you, and beguile you in mirth. You muſt not cut your bodyes to your garmentes, but make your gownes fit to the proportion of your bodies, nor faſhion your ſelues, to open ſpectacles but eye all your ſportes to the good diſpoſition of

a ver-

a vertuous minde. At Diceplay, euery one wisheth to caste well, at Bowles euery one craues to kisse the maister: at running euery one starteth to win the goale: At shooting euery one striues to hit the marke: and will not you in all your pastimes and recreations seeke that which shall yeelde you most profite & greatest credite? I will not say you are made to toyle, & I dare not graunt that you shoulde be idle. But if there be peace in your houses, and plentie in your Coafers, let the good precept of Xenophō be your exercise in all your ease and prosperitie, remember God, that hee may bemindfull of you, when your hartes grone, and succore you still in the time of neede. Be euer busied in godly meditations: seeke not to passe ouer the gulf with a tottering plank that will deceiue you When we cast off our best clothes we put on ragges: when our good desiers are once laide aside, wanton wil begines to prick, Being penniuee at home, if you go to Theaters to driue away fancies, it is as good Phisike, as for the ache of your head too knocke out your brains: or when you are stung with a wasp, to rub the sore with a Nettle. When you

are

are greeued, paſſe the time with your neighboures in ſober conference, or if you can read, let Bookes bee your comforte. Doe not imitate thoſe fooliſhe Patientes, whiche hauing ſought all meanes of recouery, and are neuer the neere, run vnto Witchraft, If your greeſe be ſuch, that you may not diſcloſe it, and your ſorrowe ſo great, that you loth to vtter it, looke for no ſalue at Playes or theaters, leſt that laboring to ſhun Sylla you light on Charibdis: to forſake thedep you periſhe in ſands, to warde a light ſtripe, you take adeaths wound: and to leaue Phiſick, you flee, to inchaunting. You needs not goe abroade to be tempted, you ſhal be intiſed at your owne windowes. The beſt coũſel that I can giue, you is to keepe home, and ſhun all occaſion of ill ſpeech. The virgins of Veſta were ſhut vp faſt in ſtone walles to the ſame ende. You muſt keepe your ſweete faces from ſcorching in the ſun, chapping in the winde, and warping with the weather, which is beſt performed by ſtaying within. And if you perceiue your ſelues in any danger at your owne doores, eyther allured by curteſie in the day, on aſſaulted with Muſicke

ſicke in the night; Cloſe vp your eyes, ſtopp your eares, tye vp your tongue; when they ſpeake, aunſweare not; when they hallowe ſtoope not when they ſighe, laugh at them; when they ſue, ſcorne them: Shunne their company, neuer be ſeene where they reſorte ſo ſhall you neither ſet them proppes: when they ſeeke to clime: nor holde them the ſtirrop, when they profer to mount.

Theſe are hardſt leſſons whiche I teache you: neuertheleſſe, drinke vppe the potion, though it like not your taſte, aud you ſhall be eaſed: reſiſt not the Surgeon, though hee ſtrike in his kniſe, and you ſhall bee cured. The Fig tree is ſower, but it yeeldeth ſweet fruite: Thymus it bitter: but it giueth Honny: my Schoole is tarte, but mycounſell is pleſaunt, if you imbrace it. Shortely I hope to ſend out the Ephēerides of Phialo, by whom (if I ſee you accept this) I wil giue you one diſh for your owne tooth.

Farewell.

Yours to ſerue at Vertues call,

Stephan Goſſon.

IEHOVÆ
CANTABO
QVIA BENEFECIT MIHI.